

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, MARCH 17, 1910. NEW SERIES VOL. XII. NO. 12

## TO SUNDAY SCHOOL WORKERS IN MISSISSIPPI.

(A. V. Rowe).

March 27th is the day set apart this year for our Sunday Schools to make their offerings to home and foreign missions. This is the last Sunday of the month, and just one week following the publication of this. The lesson that day will be in line with the mission work of the Southern Baptist Convention. The Sunday School Board will furnish the information, and if we will endeavor to use this information in the Sunday Schools throughout the State, with earnest prayer and effort to help in this time of great need much can be accomplished in behalf of missions. Brother superintendent may I plead that you make much of this effort with your school. Teachers, I plead for your sympathetic co-operation by making the lesson as effective as possible, and lead your classes in an offering that they will be proud of. Remember the day, March 27th, and let us make it a day never to be forgotten in our Sunday Schools.

## THAT TOTAL DEPRAVITY—OR SOMETHING UP-TO-DATE.

(James L. Arnold).

See Bro. W. A. Jordan's article in The Record of December 30, 1909. The first question ever submitted to me for a write-up was, is the human heart totally depraved? That was away back in the seventies, and I proved so conclusively that it was, that the meeting before which it was read adopted it without discussion or dissent, but after it was over one good brother said, I can't see it that way, and the confidence I had in his understanding of the teaching of the Bible caused me to take it under consideration again, and so I have got it there yet.

Later on another brother asked me who were the quickened in Eph. 2:1? I told him just what every teacher tells me, that they were the real regenerate everywhere. After a pause he said, I just can't see it that way. So I put that with the other for a second consideration. Then I saw that I had the part and the counterpart and therein a solution to the very difficult problem.

Now let's see. Bro. Jordan asserts that man is totally depraved, today, and always has been—just the same as now—no difference in any age. He takes him up in Gen. 6:5, 2448 years before Christ

and in the Adamic age, and under the reign of death (see Rom. 5:14), and thereby establishes man's depravity all right at that time and place. Then he comes on down 1688 years to 760 years before Christ in the prophetic age and undertakes to establish the very same condition. Now I want to ask if the covenant did not change the conditions, what was it for? Surely it was effectual just as far as a promise of God could effect. Please read carefully the eleventh chapter of Hebrews.

True this is a change that was to be, and their faith in the promise produced a hope that was strong enough to really

## HOW WE STAND.

(A. V. Rowe).

Our apportionment to foreign missions .....	\$36,000.00
Paid to date .....	6,885.60

Our apportionment to home missions .....	26,000.00
Paid to date .....	8,667.16

In this great effort in behalf of souls we are workers together with God—exalted privilege. Angels and the spirits of just men made perfect have joy in it for it means not merely the conversion of one soul over which there is joy in heaven but of many souls washed in the blood of the Lamb. Brethren have a part in it, sisters have a part in it and get ready to rejoice with that great multitude that no man can number.

cause a partial change. They were already in possession of the earnest of their inheritance (see Eph. 1:14), and surely that would make some difference.

Then in the fullness of time, when Christ came to make good all those conditions, who was himself the fullness of all things, he came to his own and they received him not. So the blessings, which was the Resurrection and the Life, (see John 11:25), must needs go to another, which was the Gentiles. So we have Eph. 2:1. And you, Gentiles, hath he quickened who were dead in trespasses and sin, totally depraved, made alive to the issues of God, brought nigh by the blood of Jesus Christ, the eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. The dead's alive and the lost is found, glory hallelujah!

Now in conclusion I want to say that if through all the ages the conditions remained the same, then the covenant that God made with Abraham just simply fell to the ground, and furthermore the redemption of Jesus Christ failed utterly to redeem, and the atonement has not yet been effected and man is yet in his sins, the Lamb of God failed to take it away, and faith in him is no good, and if depravity is death then Gehenna is swallowed up in Hades, and if a man goes down to the grave he will return again from thence no more. But now is Christ risen from the dead and become the first fruits of them that slept, and whosoever liveth and believeth on him shall never die.

Believest thou this? Life and immortality is brought to light by the gospel of Jesus Christ.

## A MESSAGE TO LAYMEN.

(J. T. Henderson).

The executive committee of the Laymen's Missionary Movement of the Southern Baptist Convention held an important meeting in Baltimore on Saturday, March 5th. The committee is deeply solicitous that our Home and Foreign Mission Boards shall come to the convention free of debt and that our laymen shall be active and helpful in the campaign during the next few weeks. The Movement is anxious to serve both Boards in a substantial way. Will not State committees issue urgent appeals to associational and church committees and to leading laymen in their States to come up to the help of the Boards in this crisis? Hundreds of laymen might visit country churches and co-operate with the pastors in arousing the men to more generous support. Such service would not only bring increased revenue to our Boards but would prove an untold blessing both to the men who do the work and to the churches they might stimulate. Laymen of the South, this is our opportunity. In the strength of God, let us embrace it.

The Convention is to give our movement a prominent place on the program; let us go up to Baltimore in large numbers.

Will any of our Baptist laymen who are planning to attend the great Missionary Congress in Chicago May 3-6, please give me notice. Southern Baptists are entitled to two hundred and sixty representatives. This is to be a meeting of great power.



## News in The Circle.

By MARTIN BALL.

Rev. E. Lee Smith, of Winter Garden, has accepted the work at Geneva, Fla., and will enter the field at once.

Rev. M. T. Tucker, of Wolfe City, has been called to the pastorate of the Dublin Church, Texas. He will take charge March 13th.

Rev. J. M. Dawson is aiding Pastor F. C. McConnell, First Church, Waco, Texas. The services are being held in the college chapel, Baylor University. As many as 800 students attend the services.

Pastor R. B. Garrett, of Portsmouth, Va., is being aided in a gracious meeting by Dr. L. T. Wilson, of Newport News. The papers report a wonderful meeting in progress.

The Fifth Street Church, Lexington, Ky., has called Rev. W. L. Brock, of London, Ky. He accepts. Bro. Brock refused a call to a flourishing college town in the West.

Pastor R. F. Tredway has resigned at Camden, Ark., and has entered the field as agent to aid in raising the endowment for the Southern Baptist Theological Seminary.

Dr. E. C. Dargan, Macon, Ga., will aid Dr. E. E. Bomar in a meeting in April at Charlotte, N. C. The human side of the help is strong and exceedingly capable. But we must trust in the Lord.

Dr. E. C. Dargan will sail for Edinburgh to attend the World's Missionary Conference in June. His church has granted him a three months' vacation. Some time will be spent in England doing some work in the reading room of the British Museum.

No, thank you, Brother Flag. There is no space "in the Circle" for misrepresentation, vituperation and ugly speeches. We do not believe "conventionites" have ever shut their doors against "so-called gospel missionaries." If a church wants any kind of preacher it is not anybody's business to say a word. Let each church do as it pleases.

Bro. W. D. Upshaw, whose leg was broken by a fall from a buggy last week, has been overwhelmed with letters of condolence and sympathy. His wife is now with him. His two physicians say he is doing splendidly.

The Religious Herald has on the first page a splendid picture of Bro. J. C. Bruce, of Brandon. The picture was taken nine years ago as he reached four-score. We extend to Bro. Bruce heartiest sympathy in the great sorrow which came to him in the death of his wife.

Dr. E. E. Folk, of the Baptist and reflector, is realizing the dream of his life as he sailed from New York March 5th for the Holy Land. We know of no one who more richly merits this outing than Dr. Folk. He has served the denomination in general and of Tennessee in particular a long time. We wish for him a happy, safe journey.

The churches should begin now to aid their pastors in arrangements to attend the Southern Baptist Convention in May. The trip and convention will furnish a great inspiration and relaxation to our busy pastors.

At the close of a Bible Institute at Murray, Ky., Evangelist T. T. Martin recently conducted a great revival meeting. He was aided by Mr. and Mrs. Scholfield, singers. It is now proposed to erect a tabernacle in the edge of town and hold a camp-meeting each year at the close of the Bible Institute. Rev. H. Boyce Taylor has been pastor at Murray for 13 years, and the work done is marvelous.

Dr. B. H. Carroll, of the Southwestern Baptist Theological Seminary, declares that he is not in favor of the Union Laymen's Movement, preferring our own denominational laymen's movement. Like some of the rest of us he is afraid of union movements.

The papers state that Dr. M. E. Dodd, pastor of the great First Church, Paducah, Ky., was knocked down by blows on the face, which disfigured him, and a rib on his left side was broken. He objected to divorced persons singing in his choir. Mr. Charles Graham, a prominent tobacco broker, whose wife was divorced before he married her, committed the assault.

People can do things, if they will. Last Sunday the church at Winona had subscribed \$6,200, subscriptions worth 100 cents on the dollar, to liquidate the entire indebtedness of the church for the splendid house of worship. Right soon we will be in a position to aid largely in other things pertaining to the kingdom.

Pastor E. L. Compere has been elected president of Burleson College, Greenville, Texas. He has not yet signified his acceptance. Wouldn't it be better for him to continue in the pastorate where he is so successful, and let the college get some layman to preside over the school?

The Ponce De Leon Church, Atlanta, Ga., has secured the services, as pastor, of Rev. A. H. Gordon. He is a son of

Dr. A. J. Gordon, of precious memory. He is said to be strong and wise in his ministry as his father was.

Dr. W. B. Riley, of Minneapolis, protests against the Northern Baptist Convention being held in the auditorium of the University of Chicago. He fears there will be inferred an intimacy between the university and the convention. There is something in that.

Editor Wm. D. Upshaw desires to express his gratitude to the many brethren in our State for words of cheer and comfort sent him during the intense suffering through which he has been passing. It will be about five or six weeks before he can get up. He bears it cheerfully.

You will see a program of the North Mississippi Sunday School and B. Y. P. U. Convention in another column. Let everybody begin now to arrange to attend.

### THEY ARE ALL RIGHT.

(J. L. Johnson, Jr.)

In last week's Record Bro. A. B. Kelly asks what is the matter with our Baptist preachers in Mississippi that they do not take more interest in the Laymen's Missionary Movement.

He states that in the last few months only two pastors have endorsed the Laymen's Movement in The Record; that very few, if any, have sent Bro. Whitten the names of a few competent laymen who might do occasional speech-making; that he has it upon good authority that the other denominations have manifested much more concern in the movement at large than have the Baptist ministers.

Now, without knowing the sources of Bro. Kelly's information, I desire to say that my information and my experience in this direction have both led me to believe that the pastors have been more interested in the Laymen's Movement than the laymen themselves. In the last few months I have seen but two articles in The Record from Laymen endorsing the movement; one was from Bro. Whitten as secretary of the Interdenominational Movement; the other from Bro. Whittington, the chairman of our executive committee. It is also true that it has been very hard to find competent laymen who would leave their business on Saturday in order to fill Sunday appointments, even occasionally. Bro. Whitten wanted the names of men who would go when and where they were needed. Now if the other denominations manifested more concern in the movement at large than did the Baptist ministers, they did not show it by their attendance upon the convention and upon the denominational rallies after the convention. On the first afternoon of the convention when a test was made by rising to show the strength of the va-

rious denominations represented, it was easily seen that the Baptists contributed over a half of the total attendance. When the ministers were asked to stand the chair announced that about a third of those present were ministers. Dr. Lipsey told me that he counted that afternoon over sixty Baptist ministers of his acquaintance. There must have been others whom he did not see and whom he did not know. At the Baptist rally, after the convention, a Baptist minister presided, a majority of those present from outside of Jackson were Baptist ministers, and Secretary Brown announced that he had visited the rallies of the other denominations and that the Baptist rally was by far the largest.

These things do not indicate to me any lack of interest among the Baptist ministers in the movement at large.

During the last two years the Baptists have been doing the bulk of the work done in this State with a view to pushing this movement. In this time I have spoken over one hundred times on the movement. Almost every church visit has been made upon the invitation of the pastor and the same pastor, who is said not to manifest much concern in the movement, has sometimes personally paid the expenses. At every fifth Sunday meeting and laymen's rally I have attended the pastors have eagerly endorsed the movement and have been anxious to have it presented to their individual churches. Here, in our Clinton church, there are several laymen who have engaged regularly in the business of presenting the movement to the churches and almost every Sunday, even in the severe winter weather, there comes from our Baptist pastors calls for more laymen than we can supply.

I write this because I feel that with all deference and courtesy to Bro. Kelly, the blame for any lack of interest in this matter should be laid, not upon the pastors, but at the feet of the laymen. During these last two years I have come more in contact with the Baptist pastors than in all the rest of my life before. My visits to them may not have been of any great benefit to them or to their people, but they have been great blessings to me. I have learned from them lessons of faith and perseverance and grit and courage and grace and patience that I could learn nowhere else. To be in their homes, to witness their quiet, uncomplaining labor, not in occasional bursts of enthusiasm, but on through days of sunshine and days of shade, to see the results that come to them under God's favor, these things have been a benediction to me. God bless them as they go on as they have always done, doing their own work and mine too.

### EARLY SUNDAY SCHOOLS.

(L. A. Duncan.)

There are some people, even in this day, that think the Sunday School a modern invention. Not a few believe that Robert Raikes inaugurated the idea. He did make the first public demonstration in England, and started a movement of remarkable development. His organization was primarily to improve the condition of poor waifs from the streets; instruct them intellectually and morally, to make better citizens and to teach them the catechism of the established church.

November 3, 1783, Raikes published an editorial in his paper, "The Gloucester Journal," urged the measure of gathering the children from the streets on the Lord's Day and directing their attention to a different life. He gave time, labor and money to forward the work, and it became a grand success, of great good. Of course, he met with opposition, and that from the clergy, while experiencing the same difficulties we meet in our day—"the need of teachers and co-operation of parents."

Large Sunday Schools existed in those early times. Wesley mentions them in 1786—one of 240; another of 550, increased to 800. This latter had "eighty masters," and of the singing he said: "The harmony was such as I believe could not be equaled in the King's chapel." The teachers were not paid. At Stockport a building was erected; "one hundred and thirty-two feet in length and fifty-seven in width, divided into suitable rooms." Singing was no small part of the teaching.

While Robt. Raikes was devoting his time and attention to primary work, Wm. Fox, a Baptist of Clapton, was engaged in similar labors in higher grades. In 1785 he began correspondence with Raikes, in order to gain information along his line, and they were soon in harmony. This resulted in the organization of "The Sunday School Society." Ten rules were adopted covering nearly every point observed by our modern schools, involving reports, rewards and statistics.

It is written: "God made man upright, but they have sought out many inventions." All these inventions are not improvements—some are innovations. "Of making many books there is no end," says Job; yet he did not live in this age. Singing is suffering from "many books" and the mutilization of "hymns and psalms and spiritual songs." Even the choirs are coming down to "one or two verses," and a few stanzas are sung by proxy, by way of conjunctions or connecting links. We need a little moderation.

Individualism is giving way to forms and ceremonies. Teaching is leaving the

Bible for commentaries. Going to church is urged rather than come to Christ. The head is being cultivated to the neglect of the heart. Hearing is allowed to supplant service. Operatic singing is used for drawing a congregation, instead of the Songs of Zion, praise is reduced to a minimum.

One of the objects of Sunday Schools was to utilize the Sabbath as God's Day. It was being used for secular work, pleasure and play. Our generation is inclined to return to the ways of Sodom. It is not honest; the day should be spent in God's service, and not in frivolity and worldly employment for gain. Everything needs rest—monotony will wear us out. Think on these things.

### FLORENCE.

(W. S. Allen.)

Yesterday was a great day in Florence. The weather was ideal and we had two great congregations for Florence. The Lord was with us and I never saw finer interest. Last night we had two stirring addresses from Bro. W. H. Watkins and S. R. Whitten, of Jackson. This church makes an annual contribution to all missions in the fall of the year. But I was not satisfied with what was given last fall. It has been in my heart to lead all my churches to do greater things than they have ever done for missions. The church here has responded nobly. Every day almost adds something to what has already been given. Oh, that God would move the pastors throughout the State to do their full duty! I know that the people will respond to the call of God when his work is laid before them rightly. I have made up my mind to lay the needs of the hour upon the hearts of the people to whom I preach to the very limit of my ability. We praise God for Watkins and Whitten yesterday, and for the noble people to whom they spoke last night. Things are getting better down here.

### THAT PROPORTION.

(Robert H. Taft.)

Let us remember that Mississippi is asked to give \$36,000 to foreign missions and \$26,000 for home missions. For every fifty-eight dollars we give to foreign missions we are expected to give forty-two dollars to home missions. Let us be loyal to the convention call and stand by the proportion assigned.

A great many of our larger churches take their foreign mission offering first. We do this at Hazlehurst. Let us see to it, brethren, that the grave interest of our Home Board does not suffer from this method. Remember the \$239,000 yet to be raised.



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## MISSION DAY IN SUNDAY SCHOOLS

This day is set apart in our Sunday  
Schools to study about the missionary  
work of the Southern Baptist Convention  
and to give to the work represented by  
these Boards. All the other Boards join  
with us this year in the arrangements  
for this one particular day. It rests with  
you as to how the money received shall  
be expended, each school being left free  
to divide its money as it may see fit. The  
great thing is to have the day observed  
in your Sunday School, not only for the  
money it will bring, but also for its edu-  
cational value in the school.

We hope everybody will take hold of  
the matter far in advance and make Mis-  
sionary Day a great occasion. It comes  
at the time when our people are all  
thinking about home and foreign mis-  
sions, probably the members of the  
churches are at this time making up  
their offerings. It is a day for practical  
study and for effective giving.

The Sunday School needs a greater ap-  
preciation as a missionary agency. It is  
easily possible for the Sunday Schools of  
the Southern Baptist Convention on this  
one Sunday alone to secure at least \$100.

## THE BAPTIST RECORD

Thursday, March 17, 1910.

000 for our missionary work. This would  
hardly be more than an average of five  
or six dollars to the school. We ought in-  
deed, to give double this sum. But the  
money which this day will produce is  
only a part of its benefits; far greater is  
the good that can be done in putting the  
cause of missions into the hearts and  
minds of the coming generation. It is  
necessary before teaching giving to teach  
practical missions, but the real thing is  
to get the missionary impulse and mis-  
sionary conception into the heart, or the  
giving, without this last, will be only a  
temporary emotion. When we catch the  
missionary impulse and the missionary  
conception we will find a way to give. So  
the great thing, even on this Missionary  
Sunday, is to see to it that the seed is  
sown in the thousands of hearts, to bring  
forth fruit in the future. We must make  
the subject interesting and thrilling. It  
must have something heroic in it. It must  
be presented in a great and far-reaching  
way. It is worth all our time and our  
best efforts to have a great seed-sowing  
day for missions on the 27th of March,  
as well as a great day for gathering mon-  
ey for the immediate work of the king-  
dom. These two things must go to-  
gether always in our teaching. What we  
actually need for the work today, and  
the future of that work in the days to  
come. For the Sunday School, great as  
is the importance of the first, of still  
greater importance is the second.

## TEACHER-TRAINING AWARDS.

With the week closing March 12, 1910,  
the following teacher-training awards  
were made by the Baptist Sunday School  
Board to Mississippi students:

Meehan Junction, Mrs. Mattie More-  
land, diploma; Yazoo City, Miss Maud  
Darrington, diploma; Mt. Olive, Mr. A.  
W. McDaniel, seal 2; Newton, Mrs. J. C.  
Richardson, seal 2.

This means that these students have  
completed the Convention Normal Man-  
ual as a text book, according to our plan  
of study, and have received the Con-  
vention Normal Diploma, enlarged size.  
Those marked "seal" have completed  
an additional book to the manual, for  
which they have received a black and  
gold seal.

In an article in last week's issue by  
Bro. J. W. Lee, the type made him say  
"meanness" when it should have been  
"mumness." This error occurs in the  
second line.

On account of a break-down in the  
press, we come out late this week, but  
we hope the paper will reach most of our  
subscribers by Sunday. We have been  
very fortunate in being able to bring the  
paper out on time, so we should be pa-  
tient if we have a break-down once in a  
long while.

We extend to Brother W. D. Upshaw,  
editor of The Golden Age, our sympathy  
in his recent accident. He already went  
on crutches, but now there is an added  
burden in a broken lower limb. We un-  
derstand he is doing well, and we in-  
dulge the hope of his speedy recovery.  
He and his wife are in the home of Rev.  
Martin Ball and wife, at Winona.

Dr. W. A. Borum has accepted the call  
of the First Baptist Church, of Jackson,  
and expects to be on the field soon, pos-  
sibly by April 1. The congregation hopes  
that he will come at a very early day,  
as a leader is of the highest importance  
in these weeks of strenuous endeavor in  
gathering mission funds. Perhaps we  
never so much realize the need of a pas-  
tor as when we have none.

Our call two weeks ago for free will  
offerings to pay the postage on 14 copies  
of The Baptist Record to our 14 mis-  
sionaries now in foreign lands, from Mis-  
sissippi, so far seems not to appeal to  
our subscribers, only one having sent  
the postage for one paper for a year,  
and she a young lady. Loath to stop  
the paper from our missionaries, even  
one of them, we have decided to  
continue them till April 1. Will not 13  
brethren send \$1.00 each?

Bro. A. D. Muse, of Pinola, writes:  
"Bro. S. N. Bush took his flight into the  
celestial to receive his well-deserved re-  
ward, Jan. 26, 1910. None can realize the  
value of his private life to his church,  
his God and his neighbors, unless they  
were personally acquainted with him.  
Surely a great man has fallen. I never  
loved anyone like I loved him. Weep  
not son, daughter, wife, for he could say  
with Paul, 'for me to die is gain.' He was  
laid to rest by Rev. J. C. Buckley, at old  
Bethlehem, the church he did so much  
for."

Rev. S. A. Wilkinson, now pastor at  
Columbia, has resigned and will accept  
a call to Rockdale, Texas, leaving April  
1st. It seems that the drafts on our  
preachers to go to other States are get-  
ting to be too numerous, and these States  
are coveting earnestly the best gifts.  
Brother Wilkinson is one of our strong  
young men and we regret to lose him,  
but we commend him to those to whom  
he goes, as worthy of their confidence  
and love. "The field is the world," and  
all God's true ministers are his laborers.

## FROM WIGGINS.

(H. C. Joyner).

We had a good day on yesterday here.  
We met at 1:30 p. m. and organized a  
Junior B. Y. P. U. and at 2:30 we organ-  
ized, and carried out a short program, a  
Senior B. Y. P. U. And at the night ser-  
vice we had two accessions. We feel en-

Thursday, March 17, 1910.

couraged with the work here. We hope  
to have our meeting here April 1st and  
are praying that the Lord will hold a  
great blessing in store for us. We are  
looking for great things. Pray for us.

## SOME REFLECTIONS.

(L. M. Stone).

It has been some years since you had  
anything from me. Since then I have  
passed through an experience that will  
be worth much to the public, though it  
has been hard on me and mine. The na-  
tion is full of deeds of the most unnat-  
ural and appalling character. Crimes in  
their nature, and in the seeming senti-  
ment or motive of the doer of them, far  
below the sphere of the human, and in-  
finitely more the Christian. With the  
multiplied agencies and the largely in-  
creased value of the gifts for the spread  
of the gospel, together with the rapid  
growth of the churches and the enlarged  
educational facilities, these deeds that  
shock the soul and paralyze the moral  
sensibilities are invading every sphere  
of life; in the cities, in the towns and in  
the country, among the church people,  
often involving the best, and even the  
homes, Christian as well as the most de-  
bauched and outlawed. Why this? If  
our fathers of the good old times were  
called back to life, and could take a full  
survey of conditions as we now have,  
they would be as much startled and be-  
wildered over what they would see in  
moral aspects of life as they would over  
the physical exhibitions. The wireless  
telegraph, the telephone, the phono-  
graph, the moving pictures, the flying  
machines, the speed of steel-clad ships  
crossing the ocean, the printing press  
as it is, and many other things, so  
strange to them, would be more astound-  
ing and not as difficult to understand, as  
the records of our daily papers as they  
give the crimes of every hue and color-  
ing which now befall and blacken Amer-  
ican life. Again, why is it? Are we as  
a Christian people going to meet it?  
And how? That's the question of the  
hour. We are now awakening a mighty  
interest in evangelizing the world.  
Forces of great potentiality are being  
aroused and called into action in this  
great work. It is a need of vast import,  
and rapid and far-reaching strides are  
now made in evangelization. The motto  
on this line of the different denomina-  
tions imply a tremendous task. Accom-  
plished, it will be much to the world.  
But, let me say and urge with all the fire  
of my soul: the one thing needful to be  
done, and that is the Christianization of  
our own country. We need it so done,  
in such a spirit and with such a power  
in our churches all over the land, that  
it will be like it was at Corinth when  
they were called Christians. Everywhere  
I have been the last two years the pas-

## THE BAPTIST RECORD

tors' complaint is that so many uncon-  
verted people are in their churches, who  
are a burden and painful care. They  
have evangelized much, but oh! they  
need to be Christianized. The thing Paul  
said was the power of God unto salvation  
was the gospel; he also said it was by  
the foolishness, or simplicity, of preach-  
ing that we are saved. Not by many  
things now used to fill our churches with  
members. The power the wicked have  
now for deceiving and leading into sin  
of the deepest dye is incredible. We  
have got to meet this and we have got  
to know it. We have got to have Jesus  
Christ in all we do and all we are.

## SUNDAY SCHOOL INSTITUTE FOR LEAF RIVER ASSOCIATION.

(H. C. Joyner).

Beginning on Wednesday and contin-  
uing through Sunday, the 2nd Sunday in  
May, we expect to have Bro. Byrd and  
Bro. Lowrey Love of Hattiesburg with  
us in an institute for the benefit of the  
Sunday School teachers and workers of  
Leaf River Association. The committee  
has not yet settled on the place of meet-  
ing but I think from the present outlook  
it will be held at Leakesville, as some of  
us think that it will conserve the inter-  
ests better there than elsewhere just now.  
I think I shall be able to make definite  
statement together with the program  
next week. All who are interested in  
Sunday School work and the work of the  
Lord in general are cordially invited to  
be there. Workers of all denominations  
are earnestly urged to attend. Pray for  
us.

## NORTH MISSISSIPPI BAPTIST SUN- DAY SCHOOL AND B. Y. P. U. CONVENTION.

Houston, Miss., April 19-21, 1910.

### Tuesday evening.

7:30—(1) Scripture Exposition, Rev.  
A. P. Pugh.  
(2) A Standard of Excellence, J. E.  
Byrd, round table.

### Wednesday Morning.

9:00—Song service.  
9:30—Scripture Exposition, Rev. Jeff  
Rogers.  
10:00—Reports from vice presidents.  
10:30—Developing the Sunday School  
Spirit, Rev. Luther Holcomb.  
11:00—"Your Sunday School," re-  
ports from Sunday School representa-  
tives.  
11:30—"Teaching Matthew," L. P.  
Leavell.

### Wednesday Afternoon.

2:00—Song service.  
2:30—Scripture Exposition, Rev. R. A.  
Cooper.

3:00—Open conference on manage-  
ment, J. E. Byrd.  
3:30—Best Methods for Holding Schol-  
ars in the Sunday School, Hon. A. T.  
Stovall.  
4:00—Missions in the Sunday School,  
Rev. L. E. Barton.

### Wednesday Evening.

7:30—Scripture Exposition, Rev. W. J.  
Derrick.  
8:00—Round Table, J. E. Byrd.  
8:30—The Graded Sunday School,  
Rev. W. A. Borum.

### Thursday Morning.

9:00—Song service.  
9:30—Scripture Exposition, Rev. E. L.  
Wesson.  
10:00—The Possibilities of a Sunday  
School, Rev. J. R. Nutt.  
10:30—The Teacher Problem—Rev. H.  
L. Martin.  
11:00—The House and Its Equipment,  
Rev. J. A. Lee.  
11:30—"My Sunday School Prob-  
lems," open discussion, J. E. Byrd.

### Thursday Afternoon.

2:00—Song service.  
2:30—Scripture Exposition, Rev. A. J.  
Preston.  
3:00—The Church's Obligation to the  
Sunday School—Rev. E. D. Solomon.  
3:30—Sunday School and Evangelism,  
Rev. D. A. Ellis.  
4:00—Training the Converts—L. P.  
Leavell.

### Thursday Evening.

7:30—Young People Supporting the  
Pastor, Rev. C. V. Edwards.  
8:00—B. Y. P. U. Problems, open con-  
ference, Rev. R. A. Kimbrough leader.  
8:30—The Pastor Using His Young  
People, Rev. J. L. Phelps.

## TO PASTORS OF CHURCHES OF LAWRENCE COUNTY ASS'N.

(Wade Polk, Sec'y.)

The Lawrence County Association at  
its session held in Monticello October 1,  
elected Rev. T. J. Batton delegate to the  
Southern Baptist Convention, but failed  
to make arrangements to pay his ex-  
penses, or the minutes do not show that  
it did.

Therefore I request the pastors of the  
churches of said association to take the  
matter up with their churches at once,  
and take collections for said purpose and  
forward same to Bro. Batton, Grange,  
Miss.

My attention was called to this by  
Bro. R. B. Dale, a member of one of  
Bro. Batton's churches, and requested  
me as secretary of the association to  
make this request through The Record.



# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

(Matt. 9:1-13).

Lesson 12.

March 20.

Golden Text: The Son of man hath authority on earth to forgive sins.—Matt. 9:6.

### The King, the Friend of Sinners.

As requested to do by the people of Gerasa (see last lesson), Jesus and his disciples crossed the Sea of Galilee, a distance of about eight miles, and went to Capernaum. There we find him in this lesson. Read the following passages in the order given: Matt. 9:1-8, Mark 2:1-12, Luke 5:17-26, Matt. 9:9, Mark 2:13, 14, Luke 5:27, 28, Matt. 9:10-17, Mark 2:15-22, Luke 5:29-39.

Verses 1-8: In what city was Jesus at the time of this lesson?

Where was Capernaum?

Why was it called "his own city"?

Capernaum was on the northwest shore of Galilee. Jesus made his home there after he was driven from Nazareth.

Who came to his house? (Mark 2:2).

What was he doing for them? (Mark 2:2).

Who was brought on a bed to Jesus?

What sort of a bed was used? A light mattress about three inches thick, such as is still used in oriental countries, was probably used.

What was the palsy? (See last lesson).

How did his friends bring him near Jesus? (See Mark 2:3, 4).

What did Jesus say to the sick man?

Who objected to his way of speaking?

Why did Jesus say to this man that his sins were forgiven? "This declaration was called forth by the great faith of those who brought the paralytic, and doubtless of the man himself. There is no evidence that the man had been remarkably wicked, though his conscience may have been aroused."—Riddle.

What did the by-standers say when they saw the man was healed? (Note also Mark 2:12).

Why did Jesus heal this paralytic?

What is the meaning of the term "Son of man"? "The favorite title by which Jesus spoke of himself. While Messianic in character, it does not seem to have been so understood by the people generally, but rather identified Christ with the common people as a son of man."—Pilgrim Press.

Verse 9: What was a publican?

A tax collector.

Why was this class so despised by the Jews? (It was galling to them that they

should have to pay tribute to another government).

Is it likely that Jesus knew Matthew before this? He very probably had a previous acquaintance with him.

What was Matthew's Jewish name? (See Mark and Luke).

Verses 10:13: Whose house is here referred to? (Matthew's).

What sort of people are referred to as "publicans and sinners?" (The publicans or tax-collectors were hated as agents of Roman oppression. "Sinners" were those living openly in defiance of morality).

Who besides "publicans and sinners" were invited to this feast? (The disciples).

Who were loafing around watching?

What did they say?

Why did they find fault?

Why would they not eat with a publican or sinner?

Why did Jesus do so?

What did he say to the critical Pharisees?

Explain what he meant? As the physician labors among the sick, so the Physician of souls must labor among sinners. Where the need is deepest there should the Helper be found.

What Old Testament quotation does Jesus use? (Hosea 6:6).

What is its meaning as Jesus used it? Doubtless, that God asks kindness and goodness from us rather than formal ceremonies, such as sacrifice.

What does Jesus here declare his mission on earth to be?

Who are referred to by "the righteous"? Those who thought they had no need of salvation through him.

### Seek Further Answers.

On what occasion did Jesus tell his disciples that all disease is not the result of sin? (John 9:2; Luke 13:2).

Mention some other occasions when Jesus showed that he knew men's thoughts? (Luke 6:8; Mark 12:15; John 2:24).

Does Jesus hear you and me think today as he heard these men?

Is he pleased with what he hears?

Have you ever taken any trouble to lay a friend at the feet of Jesus?

In every day life, what is the most satisfactory proof we can have of some one else's faith?

What was a reasonable motive for the call of Matthew by Jesus?

Was it his business ability, or his representation of a despised class, or some other reason?

Who made the greater sacrifice, in fol-

lowing Jesus, Matthew or the fishermen?

Can one man ever gauge correctly another man's sacrifice?

Matthew wrote his autobiography in four words, "And Matthew the publican."

How does it compare with many autobiographies written today?

## CHILDHOOD—AN OPPORTUNITY—ITS DESTINY—No. 2.

(Jno. A. Held.)

This is experimentally true. Train up a child according to God's standard, and when he is grown he will not depart from it. I believe that with all my heart. Teach him to love God, and lead him to that fountain of love in the tender years, and when he is grown, he will certainly not depart from it. Rest assured of that fact. But, oh, what meaning is hidden in that ideal! It means more than merely sending the child to Sunday school and leave the rest to chance. It means a laying of your heart against that dear little heart, the heart that beats with immortality, and love it into the kingdom of God. I find myself asking the question: "Do we need the injunction that the wise man gives us?" I think so. I find that even Christian people, with all the preaching by their ministers and Sunday school workers, are giving comparatively little attention to the most stupendous work of training and caring for children. In many instances more attention is given to the training of horses and dogs. The horse, and even the dog, receives more attention, and seem to be prized more highly than the mortal beings in their home. Yet beloved, childhood spells opportunity in letters of gold! In their eagerness for women's rights, some of our women have neglected their divine right of training their children. Every child is an opportunity—matchless opportunity for good and God. I recently saw a picture with two scenes. One of these presented a woman preaching to an audience of men on the question of women's suffrage. The other was a mother teaching her boys at her knee those lessons of life most needed. The question was asked which one made more votes? Ah, truly, who trains a child properly blesses three. Himself, the child, and future generations. The work of the Women's Temperance Union is an illustration of what is here set forth. These mothers could not at first succeed. They were willing to bide their time, and today they are reaping their reward. They raised a new generation of men, and today their work is telling for good and for God. If we should escape the social corruption of India and China, childhood is the opportunity. If we should escape the national suicide of France, childhood is the opportunity. Oh, let us awake and arise,

and let not these glorious opportunities pass unheeded. If Tennyson could take a sheet of paper and write on that "Crossing the Bar" and thrill a world, and Millet take a piece of canvass and paint on that the "Angelus" that brought comfort to thousands, what, oh, what, my brother, ought you be able to do with that precious life that God has given you to develop? Swiftly the years are rushing on, and ere long we shall stand upon eternity's shore. The children, too, whom God has given us, shall be gathered there. What shall be their destiny? Their destiny is in a large measure in your hands now. Love will help you much in your duty, let us seek His face daily, that we may become better prepared for the great task of leading the lives of our children to Him who said: "Suffer little children to come unto me and forbid them not." The story is related of a mother in one of the villages of Italy. There broke out a terrible plague in a little village. The children in one of the homes were taken first. The parents watched over them patiently and tenderly, but only to catch the disease they could not cure. The entire family was swept into eternity. Then the disease spread rapidly through the entire village. Across from where one of the families died, in the home of a poor laborer, who was absent all the week, returning only on Saturday to bring his scanty earnings, the disease next began. The wife felt herself attacked in the night by the fever. When morning dawned she was worse, and before night the plague spots showed themselves. She remembered the terrible fate of her neighbors. She knew that she must die. As she looked at her precious boys, she resolved not to communicate death to them. She therefore locked the children in a room and snatched the bedclothing from the bed, fearing that they were already impregnated with the fearful germs, and with them left the house. She even denied herself the pleasure of a last embrace. Oh, think of the heroism which enabled her to conquer her feelings, and leave home with all she loved—to die! Her oldest child, seeing her leave the house, cried from the window, "Good bye, mother," with a tenderness that pierced her heart. "Good bye, mother," repeated the younger child, stretching out his little chubby hands through the window. The mother paused. Her heart was drawn toward those little ones, and she was on the point of rushing back. She struggled hard, while the tears came rushing down her cheeks. The sight of her helpless babes was breaking her heart. The children continued to cry: "Good bye, mother," until their voices died away, and their mother with a heart of anguish, entered the house of those who were to bury her. In a short time

she died, and with her dying breath commended her husband and children to the care of her heavenly father.

## REMINISCENT.

(G. W. Mullins.)

Brother Record:—

The notice of the death of Judge J. B. Chrisman in last week's paper recalled an incident in his life and mine and others that may not be entirely without interest to some of your readers.

In 1863, during the Civil War, I assisted Brother Norvel Robertson in a meeting at one of the churches of which he was pastor on Fair River, a few miles north of Monticello, on the Jackson road. I do not recall the name of the church. The meeting continued several days. Quite a revival was the result and a considerable number were baptized. Judge Chrisman lived not far from the church and was a regular attendant. He had a high regard for Brother Robertson and was greatly interested in his preaching, but had never professed religion, and while not really skeptical he was slow to admit the fundamental principles of Christianity and the claims of the Gospel. Brother Robertson and I went to his home to spend an evening and night. During the evening, seated on his front porch, we discussed the subject of religion at some length and probed the judge's views and convictions pretty thoroughly. He was a lawyer, you know, and Brother Robertson was a theologian and a logician and the discussion was intensely spirited and interesting. Finally there was a lull in the conversation and after a silence of some time Brother Robertson, looking steadily and earnestly at him, said: "Judge, upon your own testimony, I believe I can convict you of Christianity." After a little longer silence, Judge Chrisman looked up and in the phraseology of the courts replied: "I suppose I will have to plead guilty." Not long afterwards he united with the Church and for nearly half a century was a staunch Baptist, a loyal Christian and a valiant soldier of the cross. I knew his wife before they were married—the daughter of Gen. Fox—Miss Caroline, a noble woman.

It has been more than forty years since I left Mississippi and of course most of those I knew have gone to their reward, but there are a few left who will remember incidents and happenings of the long ago. I could easily fill a small book with reminiscences of events before and during the war and since, but the present generation are right, looking ahead and naturally feel but little interest in the things of a past generation. Tell Sister Hobbs I am still getting younger, nearly seventy-eight years young, in fine health and see no reason

why I should not round out a complete century.

I admire the spirit and progressiveness of the Baptist brotherhood of Mississippi and often wish there could be the same harmony and brotherly feeling among the Baptists everywhere. What a power for the evangelization of the world we should be.

Corsicana, Texas.

## COLDWATER ASSOCIATION.

(B. F. Whitten.)

At the last session of our association we appointed a laymen's committee to direct evangelical work in our destitute places and conduct a mission campaign among our churches. This committee was composed of brethren D. C. Perkins, Como, M. S. Dougherty and J. E. Austin, Coldwater.

During February they held special services at Sardis, Como, Senatobia and Love. Considering the weather conditions, these meetings were well attended, and will inevitably result in a great stimulus to our work. In addition to the splendid services of our laymen and pastors, S. R. Whitten of Jackson, rendered us very efficient and helpful service at Sardis and Como.

Our committee has already planned an equal number of special services for March, April and May, and when the first itinerary of sixteen churches is completed they will then arrange for other services about over the field, hoping to reach the entire sisterhood of churches during the associational year.

In these meetings they discuss the history, purpose and plan of the laymen's movement, the laymen's place in the evangelization of the world, the inadequacy of ministerial support, the ungathered resources and latent power of our churches, the authority and wisdom in organized effort, the advantages of modern equipment for service, now to enlist our laymen for greater service, and Christian stewardship.

Where churches have not already adopted some good financial system they endeavor to introduce systematic giving, both as relates to church expenses and to missions. In addition to all this they are listing what they have been pleased to call "a titling hand," and already have 20 or more who will make the tenth their minimum gift to the Lord's cause. We expect great things from the efforts of our laymen in this association.

Many of our churches have taken their foreign mission offerings, and we are quite sure that we will go beyond the offerings of last year.

Coldwater, Miss.



## WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

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## Southern Baptist Convention

Baltimore, Md. May, 1910

VIA

B. & O. S. W. R. R.

FROM ALL SOUTHERN POINTS OVER THE ALLEGHENY MOUNTAINS. STOP-OVER PRIVILEGES AT LOUISVILLE, CINCINNATI, PITTSBURG AND WASHINGTON. Delegates interested in this movement or contemplate the trip should address the undersigned for such information as will guide them on the journey.

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1st Street, New Orleans, La.

## REMINISCENCES NO. 3.

(A. D. Brooks).

At Fairview I built up a nice school, beginning in the early part of 1873, by cutting off the cain and cutting trees for a house about 20x24 feet, with clab-boards for a roof; opened up with about 18 or 20 pupils and taught there until 1881, with the exception of one year was prevailed upon to go over to old McNutt, in Leflore county, to teach; but returned to Fairview after one year, and by this time we had to double the capacity of our school house, and had as high as 96 students, with another teacher employed: students coming from counties in the hills. In addition to teaching, and preaching to four churches, I held preaching in the school house, where we had a fine meeting and resulted in the baptism of a goodly number; an arm of the Indian Bayou Church having been extended there which afterwards became a good church—Watsons, Rays, Chadwicks, Vances and Minyards becoming members.

At this meeting held at nights in my school house I baptized two men who were going to school who afterwards were licensed to preach, Jack Brown and Charley Pullum. I know not what they have done, perhaps nothing; Brown went afterwards to Eureka Springs, Ark., and Charley to Louisiana. I would be glad to know of any labor or success they may have accomplished.

In 1874 I held a meeting on Mound Bayou, east of Sunflower River, in which a young Bro. Fairley, a licensed preacher, assisted me some. He has since come to Texas. At this place I afterward constituted a church, and two years later the association met with it. During this year (1874) I preached some at Johnsonville, then the county seat, and was in the place to preach, on Saturday night and Sunday, out on Saturday afternoon a cyclone came and utterly demolished the house, and others, and greatly frightened the people, and that stopped my work there.

I think that it was in 1874 that the Sunflower Association met at Friars Point, and four of us from Sunflower county went on horse-back with our cain knives to cut our way to the meeting 100 miles. These brethren were Kit Gillespie, J. Sebastian Green, Will Obarion and myself; the two former are dead, and I think Obarion here in Texas (now a Campbellite) and myself. Such changes a few years can make! In 1875 I constituted a church at McNutt. I was then teaching and preaching to four churches: Indian Bayou, Olive Branch and McNutt, and one on Sunflower River above Dority's Ferry (the name I forget). Teach five days in the week, preach the other two, ride on horse-back to these churches at the distance of 11, 17, 24 and 52 miles. Who would now do that? Now our college boys must all have a good church and a railroad on which to travel and considerable pay. Then I demanded no

specific salary, but the churches paid me, and the cause prospered.

In 1876 one R. A. Lea came in to the bottoms and took charge of some of the churches already organized but only remained two or three years. He is now in Texas. After that a young brother, E. E. Smith, came in from the hills and preached to some of the churches and the dear old Bro. Louis Ball had come down in Sharkey county and had constituted a church at Rolling Fork, and I during my vacation, went down to what was then known as the Barefield Colony, where there was a Methodist church, with a little chapel; they refused their house on my second visit and I held my meeting in a small school-house with fine success, and Bro. Ball came up and we constituted a church, since known as Hollandale; and after the organization a baptizing took place, in which a laughable occurrence happened. A large crowd had gathered on the bank of Deer Creek and Bro. Ball was conducting the service, and after reading some scriptures, was making a very appropriate talk. The Methodists were out, and their preacher was there too; he had been preaching that "in Jordan" was not in the water, but down under the banks, at the water's edge; some little boys had gotten down under the banks close to the water and were casting clods and sticks into the water, and all at once Bro. Ball raised his voice and cried out: "A boy in the creek!" And all at once a dozen Methodists sprang to their feet and good old sisters screamed, "is it mine?" when Bro. Ball said, he is not in the water, but as you say he is in the creek. They subsided. At this same occasion a sister, the wife of a wicked man of Methodist belief, had professed and was to be baptized, and he swore I should not put his wife under the water. I left the matter for her to decide. She said she must be immersed. He was on his horse with his revolver. I baptized her and he rode away ashamed of himself and all others ashamed of him.

By this time (1875 or '76, I forget which year) there had grown to be 22 churches in all that vast country from Memphis to Vicksburg; a territory of at least 300 miles long to 50 wide. We concluded best to divide the association, giving each one eleven churches, all of the northern ones to still be called the Sunflower Association and the more southern ones formed into a new one, which was organized at what is now known as Hollandale Church in Washington county. The new association was at first called Brooksfield Association, at the suggestion of Sister Nelson; later when I left it changed its name to Deer Creek, more appropriate. These two bodies still exist and are doing well. All from Dority's Ferry south went in the southern body.

In my next, my last, I will speak of some other things still fresh in memory. I would be glad to hear from any of these old friends as I have from one brother, W. N. Taylor.

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Lv. Gulfport..... 7:40 A.M. 4:25 P.M.  
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Ar. Jackson..... 1:55 P.M. 11:00 P.M.

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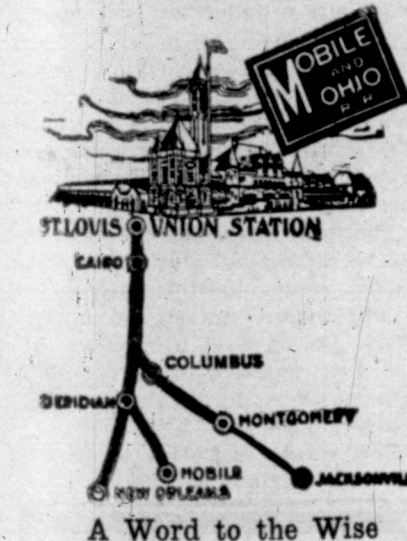
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## A Word to the Wise

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## WHICH IS MOST NEEDED, TIME, MONEY OR CONSECRATION?

(I. M. Spencer).

Some time ago a woman wrote and asked me the above question and this was my answer: "In this day when women rush through life, when one duty waits for the one just in advance of it, the importance of time, as a factor, for the accomplishment of God's plans is not to be despised. Yes, time is an object and there are women all over the broad land whose very souls cry out for more time. Their care and duties increase with the hour, as these multiply time increases not.

And money is one of the most important factors for the carrying forth of the designs of him who created us. We know that money is one of the necessities, that no good work, no church work, no mission work advances without it. And yet time and money are not the most needed elements in our plans for the evangelization of the people of the earth.

Consecration or an over-mastering desire for service in the army of our King, for service as a soldier of the cross, is the primal need, for with it comes all else, with it come time and money.

On first thought my position might meet some controversy, there may be some who would claim that time and money bring consecration; that from time and money there might be evolved the Christ-life. But not so—consecration is the lever, the motive power, and when women feel this propelling force stealing over them, they find obstacles to service fading away and they also find themselves equipped for service. A busy woman, and this is the only kind that is worth anything to the Master, will find time and make money or get money when the need arises.

I have long since lost the idea that God wanted all people to have time and money in abundance. I rather think his best workers have had a limited supply of each. But God does want men and women to have consecration in abundance and since he is the source of supply there need be no lack.

The desire for consecration is the one needful thing, and when women are filled with zeal and enthusiasm on this subject, then consecration will flow into their souls and transform their lives, as naturally and as resistlessly as the stream flows toward the sea.

And then what grand results shall gladden our hearts, what magnificent strides shall we make towards that for which we were created, the honoring and glorifying of God's name and the saving of the souls of men.

I know a woman, she was a business woman, she was my friend. Her time seemed full to overflowing, for long years she thought she could spare no time and not much money for the church and its various objects. She used to tell me, when I would beg her to come with me to the church services and the women's meetings, that she would love to go, but she could not spare the time.

There came many sorrows into this good woman's life, chief among them

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the loss of a lovely daughter. She saw the mind and body of this young girl fade away and after years of grief, death claimed her child. When the anguish was over, the mother heart sought comfort in the desire for consecration in the service of the Master, her prayers went up to God for that desire, and he gave her in abundant measure. Today her life is one of much beauty, peace and joy. She continues her business and money and time she had to spare and the church and all its objects claim her time, her money and her service and she never fails to give of each.

Yes, consecration is the moving factor in bringing about the full fruition of the grand results, which had their birth in the thought of our God when worlds were made, and when man was created, for his honor and his glory.

Greatest of all for Man and Beast.

Mr. M. M. Garig, Denham Springs, La., says: "During the last sixteen years we have used ROYALINE OIL extensively, for almost every purpose, internally and externally, on man and beast. It has never failed us, and I do not hesitate to pronounce it the greatest of all the pain medicines and antiseptics known to me, and I have tried nearly every one on the market." Price 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

## A PARTING WORD.

(T. F. McCrea).

Please change the address of my Record to Chefoo, China. We leave here next Tuesday for San Francisco and sail from there on the S. S. Korea on the following Tuesday.

It is with great joy in our hearts that Mrs. McCrea and myself turn our faces toward China. It has been a weary wait here at home on my health and sometimes it seemed as though I could never go back. But my health has so greatly improved that the Board have agreed to let me return to North China. Upon the advice of physicians it was deemed best for me not to go back to my old field in central China but to try the colder climate in the north. For the present we are to live in Chefoo and continue work in Dalny, Manchuria, that has been carried on there for some years by the missionaries in Chefoo. The Board has contemplated sending some missionaries there for several years but finances have not permitted. I hope before long they will be able to let

me take up my residence there. Dalny is the ice-free port that Russia built about ten years ago, near Port Arthur, and is the southern terminus of the Manchurian Railroad. It is in direct railroad connection with Europe, via Siberia. It is under Japanese control now and is a very important city.

I want to ask the prayers of all my friends in Mississippi that my health and that of my family may remain good in China and that we may be greatly used in the winning of souls for Christ.

## CHAUTAUQUA ASSEMBLY.

Citronelle, Ala., March 12-26, '10. Reduced fares for this occasion via the Mobile & Ohio Railroad. Tickets on sale March 10th to 26th, inc., 1910, limited, returning, to reach original starting point on or before March 28th, 1910. For further information apply to nearest Agent, Mobile & Ohio Railroad.

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# WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

## Woman's Central Committee:

MRS. J. A. HACKETT, MERIDIAN, President of Central Committee  
MRS. W. S. WOODS, MERIDIAN, Secretary of Central Committee  
MRS. W. S. SMITH, MERIDIAN, President of Sunbeam Work  
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MRS. J. D. BRANBERRY, HARRISBURG, President  
MRS. A. J. AVEN, CLINTON, Vice-President  
MRS. G. W. RILEY, JACKSON, Recording Secretary

And if I may  
I'd have this day,  
Strength from above  
To set my heart  
In heavenly art  
Not to be loved, but to love.

This too, I pray,  
That for this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please.

—Maltbie D. Babcock.

## MISSIONARY CALENDAR.

Sunday, 20—

That the observance of the Sabbath may not be affected by the influx of foreigners. "O, worship Jehovah in holy array."—Psa. 96:9. Monday, 21—

For the mountain schools. "Open thou mine eyes that I may behold wondrous things out of thy law."—Psa. 119:18. Tuesday, 22—

For Miss Catherine Bryan, Shanghai, China. "Let me but live my life from year to year with forward face and unreluctant soul."—Henry Van Dyke. Wednesday, 23—

That the South may maintain its stand against the saloon. "Am I my brother's keeper?"—Gen. 4:9. Thursday, 24—

For Rev. R. T. Bryan, 1885, Shanghai, China. "He will fulfill the desire of them that fear Him."—Psa. 145:19. Friday, 25—

That we may all become missionaries to the immigrant in the South. "He who is in both their master and yours is in Heaven, there is no respect of persons with Him."—Eph. 6:9. Saturday, 26—

For Rev. L. M. Edwards, 1907, Brazil. "Suffer hardship with me as a good soldier of Jesus Christ."—II. Tim. 2:3.

## NEW W. M. U.

(Mrs. T. Tomlinson).

Dear Sister Riley:

We organized a Ladies' Missionary Society here the first of the year with four members, just enough for the four offices. We have promised to support a Bible woman and hope to do even more. We send \$10 to the Board today and have a small balance in treasury. We are taking a study course, The Uplift of China, and hope to accomplish much under the leadership of our zealous, consecrated president, Mrs. D. A. Sanders.

## AN APPEAL—HOME MISSIONS.

(Fannie E. S. Heck).

Can a river flow without a source?  
Can a house stand without a foundation?

Neither can foreign missions live and expand without state and home missions.

But let us leave out of the question any call or need for Christianity beyond the United States.

Are you willing that our country should go to the bar of final judgment stained as it is with sin? Where is hope for the healing of the great national evils under which we suffer but in Christ?

Are we, as a Southern people, in no need of a higher, all-pervading type of Christianity? Who stands guileless of the charge or harboring a selfish religion?

Who does not draw some line of prejudice or say, in word or deed, the gospel is for me and mine, but not for so and so—the Syrian, the Jew, the Negro, the criminal, the outcast woman?

Christianity cannot be reduced to a mathematical calculation, but to put it in figures like these, which are approximately true of the South, may help us to see ourselves as we are:

White Protestant church members, one-fourth; foreigners, Jews, native Roman Catholics, one-fourth; colored people, one-fourth; white Protestant population not church members, one-fourth.

We, then, the one-fourth, stand by our claims, by our beliefs and our adopted policies charged with the duty of giving Christianity, a higher type of Christianity, to three times our number.

Yet our aggressions barely keep the present proportions of one to three.

Without a signal, cleansing change in our attitude towards the evangelization of the United States, we will never overtake or reverse these figures.

Home missions is one great channel for this work of evangelization. The missionary societies with the rest of the church as a whole, and as part of the Southern Baptist churches, need to feel this great awakening and to pass it on to others.

A failure to realize the overwhelming call of the unchristian multitude about us, has often made this name a travesty. Shall it this year be worthy of the name?

The question and the answer are with you.

## AN APPEAL FROM THE HOME BOARD TO THE WOMEN.

(B. D. Gray, Cor. Secy.)

Last year the women of the Woman's Missionary Union did not do quite as well as they had hoped for home missions, but they did make some advance. This year the Union is asking for a distinct advance in this work, and the officials of the Union have personally expressed their purpose to bring our women up to their full apportionment.

This home mission work ought to appeal strongly to our Baptist women. It is home building. It is the truest patriotism. It lies at the very foundation of our civilization. By what our women are doing for this cause they are helping to decide whether Baptists shall reign in the South and whether our civilization shall remain Christian.

What the women do now in helping our young people—including the boys' and girls' societies and the young women's societies—to see their opportunity and duty, will largely decide the future of Baptists for all time to come.

The work of developing the boys and the girls and young women in this great field of denominational endeavor is chiefly in the hands of our good women. The women themselves recognize this and have asked that specific home mission work be given to the young people. Therefore, we are asking:

1. That our sisters will stimulate the Royal Ambassadors and the Sunbeams to give \$8,500 for our Indian mission work.

2. That the young women's societies shall give \$8,500 to work among the foreigners. Here is the closest touch for the success of the mothers in this great work of taking our land for Christ and the Baptists.

3. That the women's missionary societies raise \$35,000 for the mountain school work. This work is being marvelously prospered and we believe the appeal to the mother heart of our women on behalf of the thousands of highland boys and girls will be strong for they are being trained in these schools for Christian and social service.

4. That the Woman's Missionary Union give altogether \$85,000 this year for home missions. This amount includes the above special items. As there may be a failure to raise some of these amounts, the hope for certain success lies in getting a large amount of undesignated fund. We must have this \$85,000! Otherwise,

## BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

We will come to the convention in Baltimore with a heavy deficit.

We beg our women to see to it that every band of Royal Ambassadors, or Sunbeams, or of Young Women's Societies, shall make a contribution to this great work.

Let every member be seen and a contribution be secured. Let the collections be made promptly and let them be sent forward immediately. Do not fail to designate funds that are to go for special phases of the work.

In order to bring the work out right in the end, it is important that the woman's mission societies should contribute a dollar for the undesignated fund for every dollar that they contribute to the mountain school work. The undesignated fund to be raised from the societies is almost exactly the same as that which it is proposed to raise among them for the mountain school work.

This presents a fine program. It can be carried out gloriously by our Baptist women and the children, but it will require united and faithful effort. Let us make a prayerful, heroic and combined endeavor. With such an effort, by the help of God, it can be done.

Dear sisters in Christ, we look to you with abiding confidence.

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1. Introduction ..... 7
  2. Loyalty to God's Word ..... 12
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  4. Religious Liberty ..... 36
  5. Separation of Church and State ..... 57
  6. A Spiritual Religion ..... 71
  7. Regeneration ..... 86
  8. Regeneration Before Church Membership ..... 117
  9. Salvation by Grace Through Faith ..... 122
  10. Salvation by Grace Through Faith, Not of Works ..... 129
  11. Salvation by Grace Through Faith, Not of Baptism ..... 139
  12. Faith and Works ..... 150
  13. Baptism—Its Form, What the Bible Says ..... 156
  14. Baptism—Its Form, What Scholars Say ..... 164
  15. Baptism—Its Design ..... 164
  16. Baptism—Is It in Order to Salvation? ..... 186
  17. Baptism—Its Design, Passages of Scripture ..... 192
  18. Passages of Scripture ..... 199
  19. Believer's Baptism ..... 205
  20. The Lord's Supper ..... 219
  21. Congregationalism ..... 237
  22. Church Independence and Interdependence ..... 245
  23. Baptists in History ..... 255
  24. Baptist Martyrs ..... 263
  25. Some Prominent Baptists ..... 275
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## A GREAT DAY AT WIGGINS.

(H. C. Joyner).

Sunday, March 6, was the day on which we were to wind up our foreign mission collection. The result was the best I am told the church ever did for foreign missions. I have access to the records for only three years, and it far surpasses the records for those years. The church also elected three deacons to be ordained on next Thursday night week, i. e., March 17. We are to have with us in council the pastors and deacons of the Baptist churches at Bond, Big Leavelle and Perkinson together with Bro. Davis, the former pastor of Perkinson. We then at our night service decided to meet on next Sunday afternoon at 2:30 o'clock to organize a B. Y. P. U.

Immediately following the morning service the pastor was called to go out to a magnificent dinner, the occasion of which was the binding of two young lives into one destiny, which the pastor did with the greatest of pleasure. Our Sunday School was also encouraging as the attendance was the best of the season.

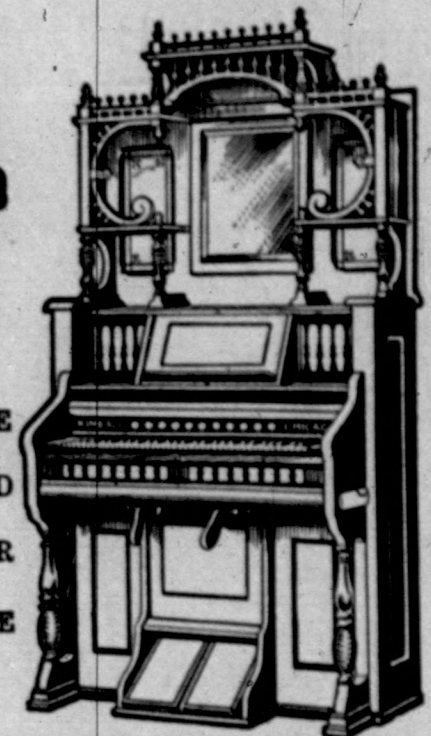
On Monday night, however, the pastor received a summons to call out in town and on his arrival he was met by a young couple with like intent of the one the day before, but this young couple were a little more timid on account of age, the groom being only 60 and the bride—well, we can't just say. But she was also very timid.

Our town is now putting on new life, new brick buildings taking the places of those burned some time ago, and are going right up and it makes things look like there is something doing here.

We have planned to hold our protracted meeting the first of next month. We want the prayers of all God's people everywhere that we may have a great meeting and that our church may take on new life and do more this year for the Master than ever before.

The clever young man, intent on finding an empty compartment car in the express, stalked up to the last car, and cried: "All change here! This car isn't going!" There were exclamations low but deep from the occupants; but, nevertheless, they hurried out of the carriage and packed themselves away in other parts of the train. The smile on the face of the young man was childlike as he settled himself comfortably. "Ah," he murmured, "it's a grand thing for me that I was born clever! I wish they'd hurry up and start." By and by the station-master put his head in the window and said, "I suppose you are the smart young man who told the people this carriage wasn't going?" "Yes," said the clever one, and he smiled. "Well," said the station-master, with a grin, "it isn't. The porter heard you telling the people, and so he uncoupled it. He thought you were a director!"—Tit-Bits.

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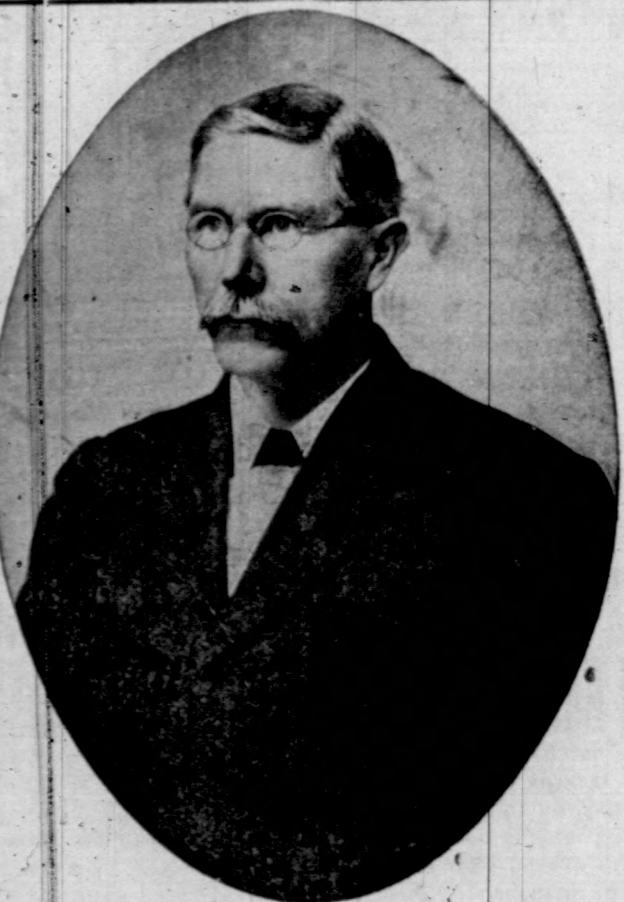
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## OBITUARIES.



REV. T. C. SCHILLING.

The gospel preacher for 38 years passed to his reward, at 11 o'clock p. m., Wednesday, March 3, 1910. Born January 23, 1853, in Washington parish, La. His parents were poor in this world's goods, but rich in love and piety, hence Bro. Schilling began early in life to know what it was to be poor and how to toll honestly in the daily battles of life. After attending the county schools, where he had laid a fairly good foundation for an education, he moved to Osyka where he received a very high order of instruction from Eld. S. M. Shirk, the impressions gotten here characterized his whole ministry.

Feb. 1876, he was married to Miss Angie D. James. To them were born ten children: Lucian, Percy, Eustace, Maggie, Ernest, Arthur, Julia, Rosalie, Elmore and May. Elmore was the second son and died at Gillsburg, and Maggie, the eldest daughter, went to her reward only two months in advance of her father.

In 1873 he was licensed to preach, and three years from that date he was ordained to the full work of the ministry. Elds. Willis, Fortenbury, C. F. Crawford, W. H. and E. M. Schilling constituted the presbytery, and from the day these men of God placed their hands on him, he was a faithful servant till God called him home.

Bro. Schilling kept an account of the number of miles he had traveled and the figures show that he went in his buggy and on horseback over the distance around the world to preach funerals, to marry people, to visit the sick and to meet the church appointments.

In 1880, feeling need of more education and a desire to be as useful

as possible, he gave up his churches and entered Mississippi College, but continued sickness in the family forced him to return to South Mississippi, locating at Gillsburg, an inland town twelve miles west of Osyka. Here he wrought in school and church for twenty years. It was here he labored with such men as W. A. Gill, Dr. Nave, Milton Bonds, Prof. Hooper, Sebron Reynolds, Judge Price and W. K. Nettles, some of whom have gone home.

While pastor of the Gillsburg Church he preached to such men as W. F. Yarborough, W. P. Price, E. W. McLendon, Hon. J. A. Nave, Hon. W. B. Mixon, Hon. P. C. Quin, Dan Bollen, Hugh Wall, and a host of others were in school there and have gone out to bless the world and to remember Bro. Schilling with much kindness.

Some few years ago he and family moved to Magnolia, where the children had built for father and mother a nice home, and Bro. Schilling served churches near by in Pike and Amite counties. For years he was clerk of the Mississippi Association, and wrote the history of that association, which shall ever be an honor to him and to our denomination.

Directly after the Christmas holidays Bro. Schilling took fever, and notwithstanding the skilled physicians and trained nurses and other kind hands, after seventy days of patient suffering this husband, this father, this citizen, this servant of God, and this Christian, went away and left us.

Bro. Schilling was a great preacher, clear in his thinking, healthy in his Christian experience, and firm and strong in his belief. I shall be lonesome for a while without him.

We have labored in meetings together for twenty years, I have taken him by the hand and helped him many a time out of the water where he had been baptizing believers in Christ, and there on the bank of the creek, bid each other good bye with a "God bless you, hope you shall find your family well when you get home." We hope to greet him again and hear that merry laughter.

The funeral took place last Friday at the residence in Magnolia, at 2 p. m., and attended by a large crowd of friends from Louisiana and Amite and Pike counties, and other places. Telegrams of sympathy were received from Dr. J. B. Gambrell, Dr. Lowrey, Governor Noel, and others.

Elders I. Alman, J. E. Thigpen, S. W. Sproles, R. H. Purser, Editor T. J. Bailey, J. H. Lane, G. G. Thomas, all made talks and then Dr. A. V. Rowe closed with a short sermon from II. Timothy 4:7, and amidst tears and flowers his body was placed in the Magnolia cemetery to await the coming of our Lord.

"Servant of God well done,  
Praise be thy new employ;  
And while the eternal years roll,  
Rest in our Master's joy."  
J. H. Lane.

Mrs. E. P. Denham.

How true are the words "In the midst of life we are in death," for lately we see victims falling into the cold embrace of the monster death. Nor is he a respecter of persons, for he claims alike the wise and the unwise; the learned and the unlearned; the good and the bad. We realize the truthfulness of this in that he takes the good and useful when we contemplate the loss our church and community has sustained in the departure of our beloved sister, Mrs. E. P. Denham, who was summoned to "come up higher" on the 15th day of February, 1910, and who submitted and trustingly obeyed the call in sacred memory of her, we adopt the following:

Whereas, we, the West Laurel Baptist Church, of Laurel, Miss., realize the loss in having to suffer the severance of the ties that bound Sister Denham so closely to us; therefore be it resolved by this church,

That while we mourn our loss, and feel that God has deprived us of one of our best and most faithful members, yet we feel that her devoted, exemplary Christian life, and her triumph in death, are but strong evidences of the reality of the religion of Jesus.

Resolved that we humbly bow to the will of the Divine Master in removing her from earth to give her a place among the redeemed who have gone before. And that our sympathy and condolence be extended unto the bereaved husband, children and relatives, and that we commend them to the God of all consolation, who is too good to do wrong, and too wise to make a mistake.

Resolved further, That a copy of these resolutions be sent to The Baptist Record and the Laurel Ledger for publication, and also that they be made a part of the church record

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of this church, and a copy be given to the family of the deceased.

Respectfully submitted,  
D. A. Scarbrough,  
D. E. Martin,  
J. G. Buckalew.

Carrol S. Russell.

Prentiss, Miss., Nov. 10, 1909.  
Whereas, God in his providence has seen fit to take from us, by death, on the 8th day of November, 1909, our personal friend, our much appreciated citizen, our beloved brother in Christ, the Honorable Carrol S. Russell.

Whereas, in our waywardness we find it hard to become reconciled to this dispensation of providence, in the taking, so early in life, this young man of such fine physique, of such many qualities, of such commendable virtues, and of such noble and affable traits of character, yet we know the Lord is too good to do wrong and too wise to make a mistake. Therefore be it resolved,

That in the death of Brother Russell our State and county have both lost a useful citizen, our town a safe and efficient officer, our Sunday School and church one of its most useful and most appreciative members.

Second, That we not only mourn his untimely death, but that we imitate that purity of life for which he stood and that which was so characteristic of him both as a man and as a Christian.

Third, That we hereby express our sympathy to his many friends not only in our town and county, but that we tender the same to his friends in other sections of the State, and to his immediate relatives at and in the home of his parents who are so sorely believed because of his death.

Fourth, That these resolutions be spread upon our church records, and that a copy of the same be furnished our county paper for publication, and also a copy be sent to his parents at Brandon, Miss.

Done by order of the church in conference this 10th day of November, 1909.

J. A. Maxwell, Moderator.  
C. R. Dale, Church Clerk.

## Stop La Grippe!

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**JOHNSON'S  
CHILL & FEVER TONIC**

Knocks it up every  
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if it fails. Get it to-day!

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**\$3.50 Recipe Cures  
Weak Men - - - FREE**

Send Name and Address Today

—You Can Have it Free and  
Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

**SOUTHERN BAPTIST CONVENTION**  
Baltimore, Md., May, 1910  
**WORLD'S SUNDAY SCHOOL CONVENTION**

Washington, D. C., May, 1910  
The Picturesque

2. **CHESAPEAKE & OHIO RY.**  
Way of Louisville, through the beautiful Blue-grass section of Kentucky, the picturesque Alleghany and Blue Ridge Mountains and Valleys of Virginia offers by far the most attractive route to the Conventions from Mississippi and southern points.

Stoppers may be had at Louisville to visit the Southern Baptist Theological Seminary and at Washington to attend the World's Sunday School Convention. The C. & O. Ry. is the shortest and southern route from Louisville and delegates and friends from Louisville and Kentucky to both Conventions will go C. & O. Ry. Come join them and have a pleasant trip. Full information, fare, etc. please address,

A. L. ELLETT, G. W. P. A.  
Cincinnati, O.  
R. E. PARSONS, D. P. A.  
Louisville, Ky.

J. E. Buckley.

Died at his home near Harrisville, Simpson county, Miss., J. E. Buckley, Feb. 1, 1910. He joined the Baptist church early in life. At his death he was a deacon of Bethlehem Church, and ever ready to do his duty. The last service he was in gave five dollars for missions. He was a good citizen and neighbor. A devoted husband and father and was a good provider. Greatly missed by his friends, but none miss him as do the devoted wife and children. His body was laid to rest in the graveyard at Harrisville. After a service by the writer he was buried by the Masons. Another soldier gone to rest with Jesus. May the Lord bless the sorrowing wife and children.

J. C. Buckley.

MARRIED.

Statham-Coney.

Mr. D. R. Statham and Miss Maud Lee Coney were united in marriage at the bride's home near Fernwood Sunday afternoon, March 6, 1910, the writer officiating.

J. C. Parker.

**Roosevelt's African Trip**

As Col. Roosevelt's African trip is now ended and he is returning to civilization, renewed interest will be shown in his startling and dangerous adventures which are now being graphically described and pictured in Scribner's Magazine. This periodical has received 100,000 new subscribers recently and subscription agents are collecting money all over the country. If you can give a few hours of your time to profitable work, you should write and ask for the territory in which you live. Address Scribner's Magazine, Desk 26 No. 155 Fifth Ave., New York City.

Cade-Hunter.

Sunday evening, 8:30 at Isola, Miss. Mr. W. H. Cade and Miss Milisa Hunter were united in marriage, Rev. W. E. Farr officiating. Mr. and Mrs. Cade have many friends who wish them much happiness.

**Human Improvement.**

The world is growing better. Improvement shows no where more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human derelicts still being buffeted on the waves of life whose appetites have been so vitiated that liquor or opium seems to them absolutely indispensable. Some of them yearn for deliverance and if there be any such sufferers in your neighborhood, you can do them an act of kindness by telling them of Dr. B. M. Woolley, the Atlanta (Ga.) specialist who cures persons of such habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a man who is addicted to liquor or opium as a diseased person who can be cured. His success fully confirms this theory. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure except in extremely difficult cases. Dr. Woolley wrote a treatise some time ago on the cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject. Address No. 22, A Victor Sanitarium, Atlanta, Ga.

Buhr-Henderson.

At the lovely country home of Mr. J. T. Pritchard near Four Mile Lake, Miss., Mr. L. E. Buhr and Miss N. J. Henderson were united in marriage, Rev. W. E. Farr officiating. Miss Henderson is a beautiful young woman and has many friends, while Mr. Buhr is a rising young business man of Swift, Miss. Long may they live.

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Catalog Free.  
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.  
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This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you the splendid quality, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending you one free. Write to me at once—today—and I will send you the treatment entirely free by mail, and if you so personally testify to the great and lasting cures that have resulted from the use of Balm of Figs, I will send you the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address MRS. HARRIET M. RICHARDS, Box A20, Joliet, Illinois.



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Tickets will be on sale April 9th, 10th, 11th and 12th, from all stations in MISSISSIPPI, Alabama and Louisiana, and April 8th, 9th, 10th and 11th from Tennessee points. Tickets will be good to reach the original starting point not later than April 25th, 1910, except that an extension until May 10th may be secured by depositing return portion of ticket with Special Agent in New Orleans not later than noon, of April 25th, and paying a fee of \$1.00 at the time of such deposit.

FOR FURTHER INFORMATION, CALL ON OR ADDRESS:  
A. S. HAINES, D. P. A., Jackson, Miss.  
R. D. OWEN, T. A., Jackson, Miss.

## OUR SUNDAY SCHOOLS AND MISSIONS.

(R. J. Willingham).

We note with pleasure that Sunday, March 27th, is the day appointed for the consideration of missions in all of the Sunday Schools throughout our Convention. This ought to be a high-day in the year with us. We teach our young people to take an unselfish look at the great work of God, considering the needs of the destitute in our own and in the far distant foreign lands. For this occasion our superintendents and teachers should make special preparation. To properly teach missions to the young people one ought to stand close to the cross of Christ. We have been greatly blessed in our land. Our children through the favor of God upon us are growing up in the midst of untold comforts and privileges. It is very necessary that we teach them of God's love and keep them from believing that all of life is in the acquisition of money and making a vain show in the world. The child which today has impressed upon his young heart that God has a work for him, is better prepared to look at all conditions of life.

Let each child understand God wants him or her to take part in his great work. We hope that the parents will see that the children have a gift prepared for this glorious Missionary Day. Let each one distinctly understand that God knows the ability of each. The Master was well pleased with the woman who gave the two mites and also the one who gave the alabaster box of ointment worth 300 pence—about \$50 in our money.

On a recent occasion the writer spoke in a church. A number of people were present. No collection was taken, but at the close of the service a young woman who was working for her living, tarried, approached the speaker and said, "I want to give \$30, enough to support a Bible woman in China for a year." We believe that the Lord was well pleased with the gift of this timid but loving young woman.

In our mission work a few cents will buy a New Testament or a leaflet containing the Word of life. A few cents will buy a brick or a board or a shingle to help put up a chapel or a missionary's home. A few dollars would buy a door or window for such building. What a privilege we have while we stay in our own Christian land. We can reach out around the world to help the soldiers of the King press forward in the cause of the Lord. We call upon pastors, parents and Sunday School workers to join to make March 27th glorious for the work of the Master. We hope that the interest will be so great and the hearts so stirred that some will decide to give their lives to preach the gospel of Christ, and some will decide to give themselves to go to the uttermost parts of the earth to carry the light of life to dying millions.

Foreign Mission Rooms, Richmond, Va., March 8, 1910.  
P. S. Our Sunday School Board at Nashville has kindly prepared good

## Rheumatism

"My mother is a great sufferer from rheumatism, and Dr. Miles' Anti-Pain Pills is the only remedy that relieves her."

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For the pains of rheumatism there is nothing that can equal

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The first package will benefit; if not, your druggist will return your money.

literature for the Missionary Day. Any school which has not gotten a supply can do so by writing to our Sunday School Board, Nashville, Tenn.

## To Drive Out Malaria And Build Up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a palatable form, and the most effective form. For grown people and children. See.

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U. C. V. REUNION

Mobile, Ala., April 26-28th.

Apropos of the approaching Reunion of United Confederate Veterans, the Mobile & Ohio Railroad Co. is distributing a handsome illustrated folder descriptive of Mobile, the Reunion City for 1910. Mr. Jno. M. Beall, G. P. A., Mobile & Ohio R. R., St. Louis, Mo., will be pleased to mail you a copy on request.

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are the best for making bread meal. They have successfully stood the test of competition for 40 years with yearly increasing sales. They are made of the best material and are guaranteed to work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too, if you want it. Catalogue on request.  
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## SUNDAY SCHOOL SUPERINTENDENTS.

(W. H. Patton).

The last Sabbath in March is to be a missionary rally day for all the Sabbath Schools of the Southern Baptist Convention, the lesson a missionary lesson, a collection is to be taken up in every school for missions to be divided as the school elects.

I have told the Shubuta Sunday School I wanted them to give \$20 to be divided between the Home and Foreign Boards.

This is a fine opportunity for putting the cause of missions into the hearts and minds of the rising generation and they are the hope of the country, besides it will relieve the anxious hearts of Brethren Gray and Willingham, and cause them to go up to the convention out of debt.

The churches should furnish the literature for the schools and then they would be able to contribute every Sunday to some object, thereby cultivate the spirit of missions and benevolence in their hearts and minds.

My home church does not do that way and this is a small school, it spends about \$3.50 a month for the literature and sends about \$5 after the first Sabbath in each month to the Orphanage and gives to other objects and it is done by systematic giving every Sunday.

Brother superintendents of Mississippi, shall we grasp this opportunity of doing good? You may think your school cannot do much but when the aggregate is sent up will be in the thousands of dollars. Shubuta, Miss., March 8.

## FLAT RIVER, MO.

(Theo. Whitfield).

I had a pleasant visit with my father in Mississippi last month. While there I preached in the Aberdeen Church, in the First Church, Jackson, and in the Second Church, Jackson. Since coming home have had a protracted meeting of seventeen days in my church. Always have two or more meetings a year. In this one we were unusually successful. Had a hundred additions. Also during the month previous to the meeting we had twenty-six. Rev. E. V. Lamb, pastor First Church, East St. Louis, did the preaching, except on the two Sundays. On these days he returned to his own church and, by the way, had twenty-six additions there. It is needless to tell of the fine sermons, the large crowds, revived church and happy pastor.

My kindest regards to Mississippi friends. I do not know but that I am the only Mississippi College man in Missouri. H. A. Smoot, of the First Church, Joplin, came to Missouri from Mississippi, but most of the Mississippi men go to Arkansas and Texas.

I pray that The Record may prosper.

PITTSBURG, TEXAS.  
(C. A. Loveless).

You will pardon my negligence in sending my subscription. I have



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Makes healthy happy children. It is better for them than the heavier foods and costs much less. It is delicious with fruit and will not curdle when served with milk and cream. In large families where desserts "count up" Crystal Gelatine is as good as money in the bank. Each package makes two full quarts of delicious jelly, solving the problem of a menu at a small cost. Crystal makes the greatest variety of dainty dishes delighting all who eat it from grandma to the baby.

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been so very busy that I have been forced to neglect some things that have long needed attention. I enclose my check to move up my figures for another year.

I am happy on my new field. These are a noble people. True and tried, they stand together in the sweetest fellowship. I have never seen a people more devoted to God and to each other. It was hard to leave my dear Atlanta people, but I am sure that I have followed the leadership of the Master.

The Mississippi boys out here are as they are everywhere, doing well. The Gambrells are right in the thick of the fight in every battle, and leading in their respective fields as only they can.

Dr. E. B. King continue to lead the First Church, McKlinney, with his consecration, erudition and courage. No man is loved more by his people.

Donald Allen is president of our school at Westminster in Collin county, and is right where the Lord needs him most. He is doing a great work.

One of my church girls is a regular attendant at the First Church, Austin, and she thinks with the capitol folks, that George Butler is the best pastor and biggest preacher in Texas.

R. W. Merrill is doing the greatest

work of his life in El Paso. No truer man lives than Bob Merrill.

The Lord continue his blessings upon you.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Manufactured under the Food and Drug Act, June 30, 1906. Serial Number 1066. AN OLD AND WELL TRIED REMEDY.

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IN the interest of scientific farming, we have prepared a booklet which we are sending absolutely free to any farmer who requests us to mail it. It is a very interesting document devoted specifically to the planting of Corn. For a good many years we have given deep thought and much study to this special branch of agriculture. The information that it contains will prove of considerable value to planters, because it points out the way to more successful and profitable Corn growing. It means more corn per acre. Write us to send you this free Corn Book. A postal card will do.

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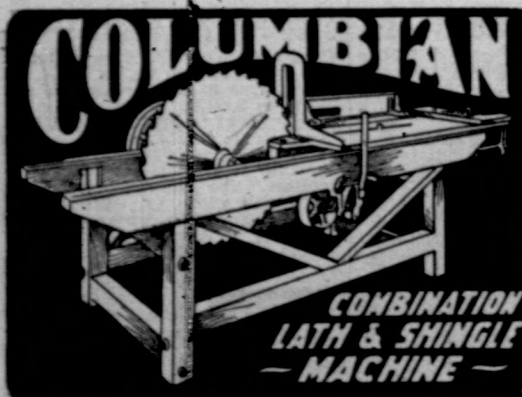
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### LET'S MAKE THE DAY A SUCCESS.

(J. E. Byrd).

The Sunday School lesson for the last Sunday in March is a missionary lesson. The regular lesson for the day has been left out of all our literature and a missionary lesson put in the place.

The "Teacher" and the Superintendent's quarterly are arranged with especial helps.

The Sunday School Board will send programs when necessary or desired.

This year, for the first time, both Boards, home and foreign, are counting on this one day and it is the only appeal made directly to the Sunday School. The money collected can be given to either Board at the discretion of the School or divided as the school may choose.

We are very anxious to have every school in Mississippi to observe the day and help make it a success.

Every school in the Southern Baptist Convention will study missions on that day. Will all in Mississippi apply the lesson?

Brother pastor, if you have more than one church, wont you write each superintendent in your schools at once and urge him to make the most of the day?

Brother superintendent, will you plan your program with your teachers and get a good collection from each class?

Some schools, West Point, Durant and others, have already given to foreign missions.

Pastors and superintendents, write letters, use your phones, plan with your teachers and let's see that the schools in Mississippi do their part. Report amount from your schools.

### RHEUMATISM

may be completely cured by the new external remedy called LUX. This preparation is a soothing, healing tissue-nourishing liniment of great penetrating power causing not the least strain or irritation when applied. A proved remedy for both inflammatory and muscular rheumatism. Mrs. J. E. Hoxie, (75 years old) of Brockton, Mass., writes: "I have used it with great satisfaction. My rheumatism no longer troubles me and I feel that I am cured." Mr. Ben Jones of Allemando, La., writes: "I was laid up three months with rheumatism of the hip. LUX cured me. Within three days after beginning to use it I was up loading cross-ties." LUX is a specific for all sub-surface inflammations. Takes the place of plasters and poultices. Ask your druggist for it or send One Dollar to the LUX Company, Box 507, New Orleans, and receive a bottle by registered mail.



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Mr. Eugene Anderson, President of the Georgia-Alabama Business College at Macon, Ga., whose picture appears above, is one of the South's most noted educators. Himself a man of splendid training and rare ability, he is making it his life-work to fit young men and women for successful business careers. Students from all over the United States, in fact some from foreign countries, are trained in the commercial branches, at the Georgia-Alabama Business College, while others who cannot go to Macon are being taught by mail. Mr. Anderson is the originator of a plan by which qualified students secure employment for life. And frequently, while still at his school, they are enabled to earn more money than they pay for their course.

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